

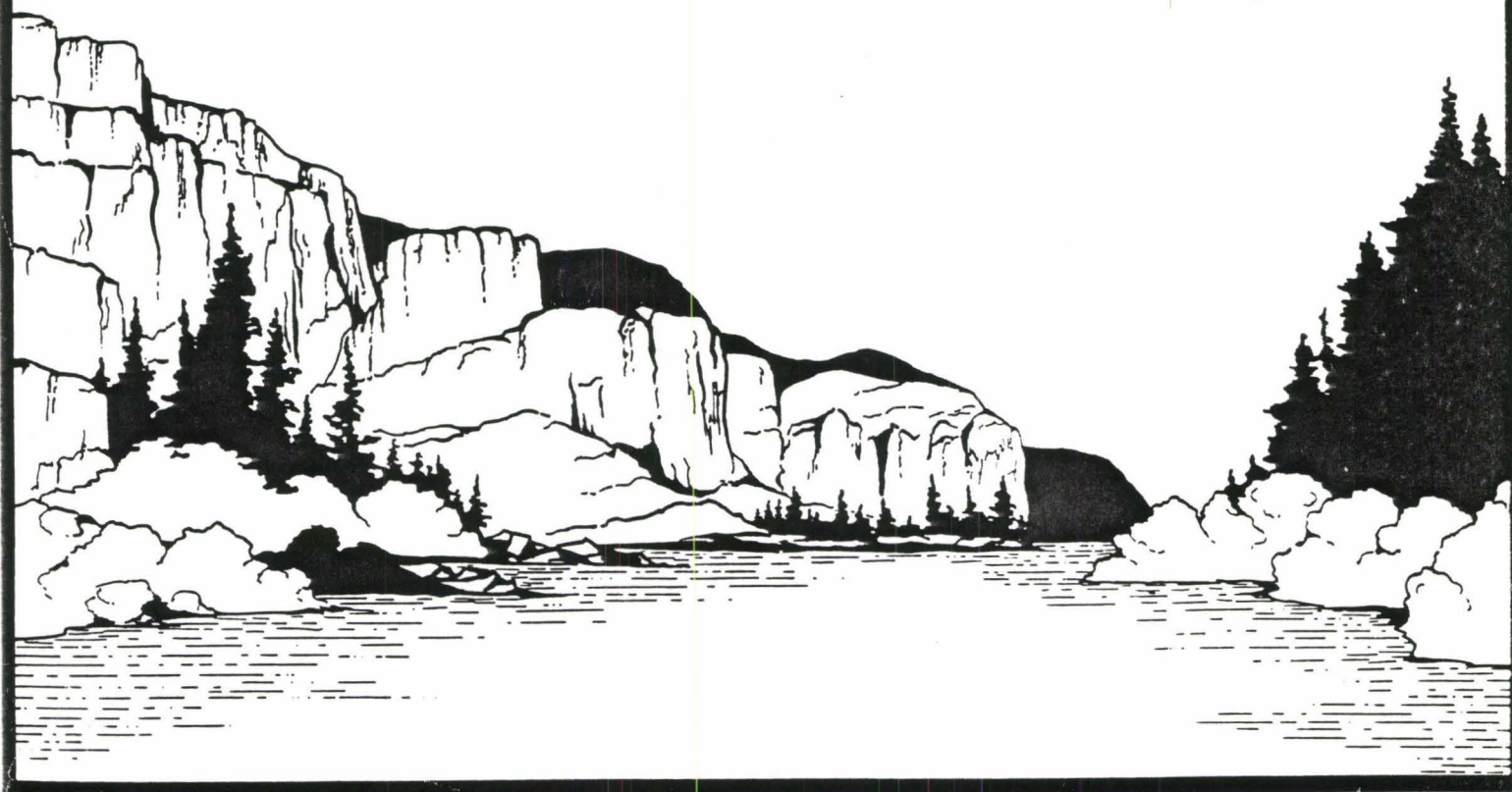
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MELTON

MANAGING

THE RIO CHAMA

FOR TWO
VERY DIFFERENT
CULTURES



MANAGING THE RIO CHAMA FOR
TWO VERY DIFFERENT CULTURES

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EXECUTIVE SUMMARY

Title: Managing the Rio Chama for Two Very Different Cultures

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Summary: Northern New Mexico contains unique resources--both natural and human. The Hispanic culture, with its associated values, predominates the northern part of the state in everything from politics to lifestyle. In a broader sense, the entire Southwest is being subjected to an increase in those Hispanic values, and negative feelings are often generated where there is perceived conflict with Anglo-generated activities.

Since the Rio Chama, situated in the midst of northern New Mexico, was designated as a component of the Wild and Scenic Rivers System in 1988, it has received considerable publicity and recognition from outside the local vicinity, with ideas being generated that are foreign to the local perspective. The influx of this outside exposure is viewed with some apprehension especially by the local Hispanic rural residents who make up to 98% of the population. In some areas there are evident conflicts with traditional use of the river and the land through which it passes, and there is concern about what all this means to a very ingrained traditional Hispanic lifestyle in northern New Mexico. Attempting to understand better the Hispanic culture and the associated values will enable us to do a better job of locally managing National Forest opportunities. Many of the historic and existing resource management issues are discussed and implemented in terms and values associated with the "Anglo culture." Neither the initiating value, nor certainly the concluding project, is necessarily appropriate within the rural Hispanic culture.

INTRODUCTION

Purpose

This field project report is intended to provide the land manager with background information regarding the diversity of the two primary cultures addressed in northern New Mexico.

Need

The need for this type of project report as presented is fourfold. It is necessary to maximize Forest Service project success, to identify the ramifications of population shifts, and to qualify the impact of perceived acculturation and expropriation in northern New Mexico. Acculturation is generally defined in my references as the modification of a primitive culture by contact with an advanced culture, while expropriation refers to deprivation of ownership or acquisition for public use.

Objectives

The objectives of this project are to identify and compare the values of the two primary cultures addressed, and to relate those values as they affect management of the Rio Chama specifically and land managers in general.

RELEVANT RESEARCH FINDINGS

Population Shifts

Many service organizations, like the Forest Service, have begun to recognize that their historic target market populations are shrinking drastically. The overall changes noted in national statistics are evidenced in northern New Mexico, dominated by an Hispanic culture. Even here, the affect of the "baby boomers" is noted. It is not so much the "hard" numbers of Hispanics that are of concern, but rather what their cultural needs and expectations are, and how the Forest Service responds.

"Half as many babies were born to American women in the late 1970's as in the late 1950's. The average size of the U.S. family shrank from 3.7 in 1965 to 2.86 in 1977. Divorce, single-parent households, dramatically increasing numbers of women in the work force and geographic population shifts, were only a few of the many factors that substantially reduced participation in--and support for--many government and social service organization activities by traditional target market clientele." (12)

Studies indicate that the ethnic mix in the United States will remain on the increase, and in the Southwest this equates to more Hispanics and more Hispanic influence on the part of society as a whole. Forecasts are that the Hispanic population will almost double between the years 1985 and 2030 (7). This population shift will have a substantial impact on the state of New Mexico and on the programs that the residents of the state desire and are willing to support. Within the state, demographers feel that even by the end of the 1990's, Hispanics will make up over half of the population--the first time since before World War II. This change is attributed to changes in migration patterns (fewer non-minorities are moving into New Mexico), a lower fertility rate among white non-Hispanics (Hispanic births now outnumber Anglos 4 to 1), and improving mortality rates among minority groups (2). Added to this is the ever-increasing number of migrants from across the border in Mexico. The question of social and economic justice/injustice seems always to come up when reference is made to "wet-backs," but the plain and simple truth is that they will continue to be a very important consideration in marketing National Forest resources in the Southwest. Their numbers, added to those Hispanics born on American soil, are part of the crux for a management strategy to provide a link between theirs and the Anglo expectations.

Joel Garreau, in his book "Nine Nations of North America" aptly describes the situation in the Southwest as MexAmerica: a nation within a nation. "It is a place that appears on no map. It's where the gumbo of Dixie gives way to the refried beans of Mexico.

The land looks like northern Mexico. And the sound of Spanish in the supermarkets and on the airwaves is impossible to ignore. The news stories it produces point up the trouble Anglo institutions have in dealing with enormous cultural strain. It's a place where cops sometimes shoot third-generation Americans of Mexican descent for very controversial reasons, a region faced with the question of whether the American Dream applies to innocent kids born of people who have crossed the border illegally. It's hot and dry. It has more big dreams per capita than any other place you'll ever know. Politicians have difficulties comprehending it, because it ignores political boundaries--but it's there, it's there. The Southwest is now what all of Anglo North America will soon be--a place where the largest minority will be Spanish-speaking. It's a place being inexorably redefined--in terms of language, custom, economics, television, music, food, politics, advertising, employment, architecture, fashions and even the pace of life--by the ever-growing numbers of Hispanics in the midst. It is becoming MexAmerica. A binational, bicultural, bilingual regional complex or entity is emerging in the borderlands. Nothing quite like this zone of interlocking economic, social and cultural interests can be found along any other border of comparable length in the world." (4)

Acculturation

Northern New Mexico is often espoused as having a "tri-cultural" wealth. That phenomenon of Native American (Indian), Mexican-American (Hispanic) and Anglo-Caucasian (Anglo) living side-by-side is often misunderstood to equate with perpetual bliss. At least on the surface, the three cultures often have considerable "fuzziness" around the edges where there has been a blending of the pervasive characteristics of each to yield what appears as a more homogeneous population set. Often as not this blend has visually taken on the more dominant aggressive Anglo influence--a process known as acculturation. Anglos and Anglo influence also control the vast majority of mass media outlets (via radio and television) through the large metropolitan area of Albuquerque.

The effects of this type of control, and certainly the affects of asserting a foreign or outsider type of management, to portions of northern New Mexico, may have significant and confounding, though subtle, impact on the rural Hispanic population. It is this rural segment of the population which is most likely to be directly affected by a management decision of the adjacent National Forest.

Expropriation

Because of the adherence to tradition, with minimal timely judgements as to why something is or isn't so, many of the values held are the result of historical events, either real or perceived. "The Treaty of Guadalupe Hidalgo guaranteed Hispanic

citizens that existing Spanish and Mexican property rights would be recognized and respected. In many cases the United States failed to uphold the legal rights of the people against unscrupulous land speculators, many of whom were Anglo newcomers. Few Hispanics had the money or knowledge necessary to win a lengthy battle in a United States court." (5)

The Anglo philosophy to overcome and modify the environment just does not fit with the basic rural Hispanic perception of life and poses a real threat to the traditional value to which they return. "Expropriation and its recent acceleration have, in concert with various local, regional and macrosocial factors, intensified rural Hispanic resistance to further usurpation and displacement, and stimulated the crystallization of land as a symbol of Hispanic cultural survival and social self-determination. This has led to strategies of **ethnic boundary maintenance** with the enclavement and persistence of Hispanics." (13)

A much different perspective of the land may be seen from an Anglo mindset, with much hoopla directed at the tri-cultural benefits in northern New Mexico (usually equating to tourist dollars) and the pleasures of living in the "Sunbelt." The actual interaction between Anglos and the land is considerably different than that of the Hispanics and the land. It was only when Anglos "could divide and subdivide the land into a million small private spaces, each clearly bounded and protected by fences and hedges and rows of trees, that the monolithic landscape acquired a human scale." (11) With the very visible difference in something as basic as the way the land itself is perceived, there is no wonder why there have been conflicts between Hispanics and Anglos. "One of the most striking misconceptions remains the attempted projection of legal principles based on individual, fee-simple ownership and Anglo-American common law (based on precedent), onto an Hispanic legal system which emphasizes community ownership of commonlands and the importance of local custom in establishing precedents." (13) Those local customs include respect for the traditional "patron" system for responsibility.

Identification and Comparison of Values

Societal trends, observed and documented, are valuable as broad indicators of what small enclaves of isolated cultures face when presented "pictures" by the mass media. How that information is received and interpreted by the enclave needs to be evaluated more closely to deal effectively with the enclave's culture. The social trends on the outside are not necessarily reflected accurately--or interpreted accurately--inside a cultural enclave.

Local residents of primarily five village communities are interested in and will be affected by management activities on the

Rio Chama. They are Canones, Youngsville, Coyote, Mesa Poleo and Gallina, the nearest to farthest from Chama Canyon (see Appendix B). Their interest does not appear to be necessarily proportional to their distance from the river and the canyon resources. Much of this variance seems to be because of the cultural "niche" that each of the communities is holding out for itself. These are generally the next-door neighbors to the National Forests (Carson and Santa Fe in particular), the most frequent forest visitors, and the users of the forest that depend on it for a livelihood and continued existence of a very-valued way of life.

"The interweaving of elements from many racially distinct groups resulted in the unique lifestyle that developed in the mountains and deserts of New Mexico. From Spain, natives of New Spain (Mexico)--mostly mestizos of Spanish-Mexican descent, some Mexican Indians and a few Blacks. Eventual contact with Pueblo and Plains Indians added another dimension to the mixture. 'Hispano' historically has meant a group of Spanish-speaking New Mexicans to be distinguished from those of Anglo or Indian background. Most Hispanics are a product of Spanish, Mexican and Indian ancestries." (5)

Northern New Mexico is well-known as one of the last visages where traditional uses take equal, if not higher, preference over what may be considered more "modern" uses. This, effectively, is a two-edged sword. On the one hand the overriding cultural philosophy of capturing and maintaining the values of a time in the past may be intriguing and highly desirable, especially to those with significant ratrace and urbanized burnout. On the other hand, it is that same manana attitude, in everything from getting a vehicle repaired, to checking out at the grocery store cashier, to the everyday vehicle driving patterns, that may cause conflict and chaos with many of those not so enthralled with tradition as we enter the 1990's.

The residents, and particularly the villages, of northern New Mexico are absorbed in tradition, and it is a common feeling that the National Forests around these villages must also first honor the traditional uses. Ironically, after talking with some of the younger residents, in particular post-baby boomers, it appears that a number of things are continued in their lifestyles simply because "that is the tradition." (14) There appears to be minimal acceptance of, or urgency in, determining why something is done in a certain manner or questioning if it could be improved upon--to do so is almost sacreligious. As in other locations in the United States where segments of the population have been effectively isolated from society as a whole, one of the most respected traditions is the ritualistic opening. In the Appalachian hill country this tradition may be referred to as "talking hogs and

dogs," but regardless the exact label, the respective cultures obviously feel there is much more or equal value in the social element of a conversation than getting down to business.

With the observance on tradition (emphasis is perhaps a more fitting Anglo term; however, in this case there is no emphasis as such--tradition to Hispanics is just the way it is), matters that break with the ways of the past, as remembered, are initially viewed with skepticism. The villages themselves, the way they physically sit upon the land and the way they exist today attest to that fact. "These villages have had their beginnings documented through the journals and papers of explorers and priests. But the villages as they exist today are less clearly understood. Few people are aware of the similarities they bear to the villages of the past or how they have changed in response to twentieth-century life." (5)

Realistically exploring the potential for Rio Chama management success includes somewhat of an indepth analysis of the market segment/s being affected. Considerable effort has gone into the description and identification of those segments of the market generally referred to as the "rafting community" or water owners/users. These associations or individuals are generally well-documented, oftentimes vocal in their beliefs and their values frequently either correlate with or can be understood in respect to a manager's philosophy. To the contrary, the values and ideas of the rural Hispanics in northern New Mexico are often not so clearly articulated and, therefore, frequently are not understood or accepted as being crucial to National Forest management in that corner of the world.

Value in human behavior is said to be a belief, attitude or feeling...that is prized highly...fully chosen...illustrated by our actions (3). For something to be of value in a given culture, it must have those requisites. Earlier in this paper I discussed the very intrinsic value of tradition to the Hispanic population in northern New Mexico communities. It certainly is prized, fully chosen by many and illustrated everywhere in the way people live and act in that setting.

To illustrate the differences in Anglo and Hispanic values that affect social climate, I have chosen three comparative concepts, as presented to me over the years. They are summarized here and in Appendix B to substantiate the need for consideration during any managing strategy:

Meta-Values

All people hold individual values. Some are deep-seated, quite individualistic and are held very close to one's personal nature.

Others are not so deep and reflect more of a cultural or larger societal perspective. Hans and Anne Marie Bleiker of the Institute of Participatory Management and Planning refer to this as the meta-value concept (8).

In general, most people in a given society will hold the same general values. An example may be that all citizens put some value in the United States Constitution. As each individual, or culture, in this country is examined a little more closely, it is found that not all hold the same meta-values; in other words, not all agree with every article of the Constitution--or not all like the same kind of music or wish to drive the same color of car. In some instances, however, they may negotiate or modify that meta-value if it compromised their quality of life. Still further into self-actualization are the meta/meta-values and probably meta/meta/meta-values and so on. Each progression inward correlates a grouping of those things that one--or one's culture--perceive as that much more sacred and which he wishes not to compromise, negotiate or modify.

Many of the values in rural Hispanic northern New Mexico today appear to be quite similar to those of their forefathers--real evidence of the blinded trust and support put on tradition. A look at some of the history of the area can be quite explanatory why some of these people hold meta-values and beliefs that they do, given their pre-disposition to tradition and things that have happened in the past. "As these villages or communities were initially established, trade with the outside world was sporadic and limited to wealthier families. For the isolated village people, barter was often the only means of economic exchange. Residents often traded labor among themselves, built homes, harvested crops, maintained the community irrigation system and protected the village from Indian raids. The subsistence lifestyle of the early villages was based on 16th and 17th century cultural patterns and the uncertainties of life in a sometimes hostile environment." (5)

Although the human values of the need for food and shelter are bottom line for all individuals and cultures, the meta-values and those even more inward for the rural Hispanics, are often met with different means than acceptable to an outside culture. Very real examples of meta-values, not commonly associated with and shared by most Anglos, are selective law enforcement, extended family and community adhesion (communities may fight amongst themselves and between each other, but that is reserved for only the true locals), and adherence to a language other than English.

"Permanently speaking a different language--that's when America really becomes America. We're talking Spanish as a main form of communications. As an official language. Not on the way to

English. What color is to Blacks, language is to Hispanics. And that's something that has to be very clearly understood." (4)

Returning Progression

"We are proud of culture, for it is that which elevates us above other animals." (11)

Perhaps more than any other culture, Hispanics have a strong sense of place. The Hispanic culture is based on what may be called a returning progression, whereas that of Anglos is more linear (see Appendix B).

The Hispanic identification with a strong sense of place may be best illustrated by the amazing frequency that Hispanics come back to their place of birth and early childhood--hence the phrase returning progression. The returning may be after many years and experiences in other locations and may happen several times over their lives, but they do return. There are also those, particularly in early adulthood stages, that refuse to leave for much more than a week. "The forefathers of the Hispanics in MexAmerica may have been European, but the maternal ancestors were Aztec and members of the other highly developed nations of Central America that flourished before white man came. The Anglo world is the latest invader of these parts, not the Indian, Mexican and Spanish. It's the borders that have moved, not the founding cultures. There are great numbers of Hispanics in the Southwest who can't be told by ignorant Anglos to go back where they came from. They are where they came from." (4)

Much of the Anglo culture, on the other hand, may be characterized by a linear progression. Almost from birth, they are expected and encouraged to go out and strive for bigger and better...and not to look back. Circumstances may result in a return to the place of birth or rearing, but it is often just coincidental--there is not that internal homing feeling so prevalent with Hispanics. These very different ideas of how one perceives himself in relation to the world and the events happening around him can have a marked effect on his expectations.

What is thought to be gaudy and unconventional in Anglo terms may be quite appropriate in the Hispanic culture. "Isolation from artistic traditions in other parts of the Spanish Empire and the austere, simple life of the northern frontier, similar to that of 16th century Spain, allowed medieval spiritual values to persist. In recent years, handmade grave markers of individual design have become popular, often utilizing found objects. Commercial marble monuments and mortuary crosses are found among handmade concrete slabs embedded with marbles, colored glass or old car parts arranged in decorative design. Steel chain is welded into the

shape of a headstone and plastic saints or photographs of the deceased are encased behind glass in the center of a cross." (5)

Ethnic Groupings

Standard sociological thinking has classified three broad ethnic groupings into how those groupings view themselves in respect to the world around them. The groups classified are Caucasian, Hispanic and Oriental (3). Although these groupings are generalized, it is certainly relevant to look at the differences in the groupings and reflect on the importance to management of the Rio Chama. With Caucasians (albeit Anglos in this case), man is viewed in interface with objects. For Hispanics, it is man in interface with man. And with Orientals, it is man with interface to the group.

The real-life examples of the Caucasian stereotype are everywhere, particularly vivid in the business world--get ahead, make that deadline, obtain that report, get that promotion. Caucasians (Anglos) seem to be obsessed with things and thus the interface with objects. Hispanics, on the other hand, value that man to man interface. In that context it is easy to understand the emphasis on tradition, particularly the ritualistic opening.

What may have initially been a simple characteristic of an ethnic grouping has been supported and enhanced through the experiences of the Hispanics in northern New Mexico over the years. The danger of attack from nomadic Indian tribes confined the village residents to their settlements, often preventing them from traveling back and forth between their own villages. Isolated from each other as well as from the outside world, they were left to their own resources, scarcely touched by changes or new trends in Europe or Mexico. The traditional representation of deaths between the villages is carried forth to this day. The killings by nomads have been replaced by automobile fatalities. At present, when traveling along the highways of northern New Mexico, one can oftentimes see numerous colorfully decorated crosses and monuments on the roadside to commemorate the loss of a loved one in that manner.

It is the small rural Hispanic villages that probably do the most to maintain that man to man interface. "The villages, as physical entities, are timeless in things like architecture that occupy so much of a place in Anglo settlements." That is possibly for the purpose of leaving more time for that man to man interaction. "Small earth-toned quiet--a feeling of timelessness. These are the New Mexican villages today. Changing slowly over the years, they are still reminders of a former way of life. Although the villages had a common heritage and shared many cultural traits, difference in geography and economy affected the lifestyle and

attitudes of the inhabitants. Although less so today than in the past, these village people are self-reliant and continue to provide for their own needs." (5). "These same villagers, enclosed and isolated by mountains are often characterized as people of strong individualism, attracted to mysticism and spiritual drama, and at times, to acts of explosive reaction." (11)

Within the book "Nine Nations of North America" is referenced a publication entitled "Comparative Overview of Anglo-Saxon and Mexican Historical Cultural Patterns". That reference outlines the relevant differences in the cultures the following way:

"System of Social Organization: Response to Stress

Anglo response: immediate and constant action--modify the environment to fit our needs

Mexican (albeit Hispanic) response: passive endurance and resistance--modify ourselves to fit the environment

Fundamental Values

Anglo response: control--of oneself, of others, of nature

Mexican response: harmony--within oneself, among others, within nature

Fundamental Institutions

Anglo response: the people are the government

Mexican response: the government versus the people

Popular Wisdom

Anglo response: might makes right

Mexican response: life is a valley of tears" (4)

Effects of Values on Land Managers

Although these comparisons may oversimplify or exaggerate the situation in northern New Mexico, depending on one's point of view, they do point out some very real differences in the ways that the two cultures view the environment and the world around them. With the residents of the small local communities it is crucial to value each of these differences.

The beauty and uniqueness of the Rio Chama and Chama Canyon is its own best salesman. Those who have made excursions into the area generally return or, minimally, leave with very strong and emotional feelings about the resource. The resource is definitely limited and the user public should be restricted to protect the unique qualities of the resource. By the same token, any use of a resource in northern New Mexico by "outsiders" is viewed with particular suspicion and resentment--that feeling of resentment is

made known to the outsiders in a not-too subtle way by some of the locals and is a qualifier for full enjoyment of the canyon and river. The management of the Rio Chama, then, must be viewed in respect to other notable rivers in the vicinity such as the Rio Grande (central New Mexico) and the Dolores (western Colorado).

The matter at hand, management of the Rio Chama to benefit non-traditional uses, is viewed with skepticism. Due to the arid condition of the Southwest, water has historically been associated with power and the ability to maintain traditional use of the land such as irrigating the pastures or for livestock water. To view that water as having any other utility of equal, or especially a higher value, is unheard of in northern New Mexico. "In MexAmerica, the idea of a freshwater supply flowing unchecked into the sea, is considered a crime against nature--a sin. Along such faiths are divergent social arrangements made. Elsewhere on the continent, leaving a river wild and free is viewed as a blow struck for God's original plan for the land--not so in MexAmerica." (4)

"Economics of early village life was based almost entirely on non-commercial agriculture and herding. In the semi-arid Southwest, the use and distribution of water has always been of vital importance. Settlers dammed small rivers and streams, and with handmade tools, dug networks of acequias (irrigation ditches) to divert the water to cultivated areas. A large number of irrigation-related customs and beliefs have survived for hundreds of years, underlining the recognized importance of water for survival." (5)

Maintenance of a traditional lifestyle is crucial to many of the Hispanic residents in northern New Mexico. This more often than not correlates with having a spot of ground big enough to justify raising hay or crops with the aid of a small Ford tractor and having a few head of cattle grazing under permit on the National Forest. To many within this segment of the American population, this constitutes the major part of the "American Dream." Any consideration of use of the National Forest not aimed at directly supporting that lifestyle is under automatic suspicion.

Most of what may be classified as "shoreline" activities--fishing, camping and picnicking--have become historical if not traditional over the years. It is the degree or the increasing numbers and associated impact that has changed. The proposed management of the actual river use--such as floatboating with rafts, canoes or kayaks--presents a new challenge. As a new component, this brings suspicion from the traditional users.

Along with the floatboater has come the need and demand for better

facilities to accomodate that use--maintained roads, restrooms and planned parking areas. To head off possible depreciative behavior, these must all be planned with the direct and indirect user in mind. Where a few years ago a corral or cattle trail existed or was planned, now a rafting launchsite is discussed as necessary--a real change in emphasis. And, as there is more demand to experience the river opportunities, the topic of permits to enter Chama Canyon becomes realistic. Along with permits comes the natural inclination for fees and the questions of who pays and how collection of those fees will be handled.

Many of the management actions proposed, such as the construction of facilities, may be perceived as catering to the whims of the more vocal river user. Special attention, therefore, must be given to recognize and understand local residents' values and needs. Attempting to understand each others' viewpoints is the first step in reaching consensus between the cultural differences.

METHODOLOGY

Personal Experience and Training

Many of the basic concepts described in this document are drawn from various training courses and personal experiences throughout my lifetime and professional career, being a New Mexico native and having been exposed to other cultures. My being able to interact with the different groups throughout the United States on a one-on-one basis has provided considerable insight into what makes up significance or value to an individual or culture.

The incentive behind choosing this topic as my Field Project is from my assignment for the last six years as Resources Assistant (staff) on the Coyote District, Santa Fe National Forest. During that tenure, I have been program manager for the grazing and wildlife, and most recently, recreation programs. The grazing program, in particular, is deeply imbedded in the traditional lifestyle of rural Hispanic northern New Mexico. It also has historically constituted much of the Forest Service program emphasis. The reception by local employees and residents of a recreation program that may "rival" the grazing emphasis has been mixed. It is largely my own experiences, having sat in the chair of a grazing manager and that of a recreation manager, that indicate a real need for an in-depth analysis of cultural needs on this isolated unit of the National Forest system.

Personal Interviews

Of particular value for this project were the personal interviews that I had with the local Hispanic residents and employees, and the professional psychologist who works with people from within this culture on a day to day basis. These conversations substantiated both my own thoughts and those presented as references cited; in addition they provided a very human side to the situation.

Review of Current Literature

Although several books were consulted on the topic of cultural differences, as referenced by the libraries at Clemson and Kansas University, few were able to substantiate clearly my own comparison of differences between the Anglo and Hispanic values. Most discuss one or the other, but seldom the two side-by-side. An exception was the "Nine Nations of North America" by Joel Garreau. In that book there are some broad stereotypes that tend to diffuse specific recognition, with northern New Mexico, Arizona and parts of southern California being lumped together as the "MexAmerica" nation. Yet, there is the appropriate realization that the USA is very much a divided nation, culturally.

My review of articles specifically dealing with values, regardless

of culture, provided a new concept not previously recognized--cultures are largely responsive to (the product of?) the natural landscape around them. When applying that concept to many different societal groups, it becomes somewhat evident why those groups develop some of the standards and values that they do.

Some books and articles were evaluated to see if they had substance to identify values common to just the Hispanic culture. Unfortunately, many were mostly historical recounts of past history--the good guys (Hispanics) against the bad guys (Anglos). When viewed in perspective, however, they did provide an understanding of possibly why some of the deep-seated feelings and emotions of Hispanics in northern New Mexico exist today.

RECOMMENDATIONS

Education

All of the documented research indicates that education is the key to developing an understanding within any culture. External forces may mandate compliance of a culture, but it is only through the education process that the individuals within a culture can grow to appreciate why something is as it is.

"Land attitudes are strongly influenced by years of education and to a lesser extent by socioeconomic status. Residence and birth place have an effect, because rural birth and residence seem to cause a reversal of the process whereby a primitive culture is modified when exposed to a more advanced one. Land ownership (past or present) also influences land attitudes. There is no generation gap in attitudes toward land; young people have essentially the same scores as do their elders. Hispanics may be modifying their culture, but not in their attitudes toward the land. Similarly, geographical mobility--living outside the Southwest--and exposure to the mass media have little influence on land attitudes. Thus, effects associated with age are not bridging the difference between ethnic groups, nor is geographic mobility, nor exposure to the larger culture via mass media. This leaves education as the most viable vehicle for changing land attitudes." (13) Through our managing efforts, members of the public should be informed about the presence of a wide range of Rio Chama opportunities and they will be educated as to the best way to benefit from those opportunities. The overall objective of this project is to promote an awareness by the local rural Hispanic population of the diverse recreational opportunities available and to be accepted within Chama Canyon. Hopefully, that awareness will lead to understanding and perhaps even to appreciation. In a larger context, the awareness may spread to acceptance of the recreation program's existence and emphasis throughout the Coyote District.

Understanding the existence of the resource and what it has to offer, to respond to a wide range of user demands, will go a long way towards acceptance of the management. Most employees of the local unit have never desired and may never have a hands-on floatboating experience--that experience is apparently of minimal value to the specific culture. Education, then, must fill the void, to explain the reasoning behind and perhaps some of the expectations associated with floatboating. At the same time it must be made perfectly clear that there is no intended threat to the more traditional uses of the river and canyon. Here is a tall order in the management strategy. Working first with the local employees, there must be an awareness or understanding--not necessarily an acceptance--of what we are doing with Chama Canyon

and why. That land is held sacred and apart for a lot of reasons and its identity and meaning varies from individual to individual, community to community and culture to culture.

Organization

At present the recreation program on the Coyote District, Santa Fe National Forest, is in its infancy. Although recreation of some type has probably always occurred somewhere on the District, the actual program management, until recently, was handled through the staffs primarily assigned timber or range/wildlife. It really was not until the Rio Chama came more into focus with publicity and was designated as a Wild and Scenic River that the recreation potential and impact were recognized and a separate full staff assignment made. A successful management program must be dynamic and that can only be accomplished through continued commitment of an assigned full staff, plus technicians and volunteers.

Cooperation in management with the Bureau of Land Management (BLM) must continue and the BLM's knowledge and initiative will be a basic building block for the long term management strategy. With the forecast of the public desiring more and more amenities in the future, the values offered by the unique Chama Canyon and Rio Chama cannot be overstated.

The long term objective of the local Forest Service office is to bring recreation up to the same level of understanding and appreciation as the more commodity-oriented programs. This will be accomplished through dynamic program management and interpretation of the opportunities available, and by encouraging local interaction through partnerships to get the jobs done on the ground. As far as the Chama Canyon, the long term objective must be to provide a multitude of opportunities, including floatboating, for a broad array of the public spectrum, maximizing the unique setting while maintaining a pristine condition.

Programs

The overall mission statements of the Forest Service--multiple use, largest good for the largest number over the long run, caring for the land and serving people--are general strategies in this case. Locally and specifically they could be interpreted as managing the Chama Canyon resource (including the river) in a holistic manner. This would be done by providing program opportunities for a wide range of the public such as hunters, fishermen, livestock grazers and recreational users, and considering the needs and desires of the human resource right along with the values of the natural resources. Our programs must cover the spectrum of interests--some of which are listed above. The underlying theme calling for the need to maintain the uniqueness and pristine condition of the area will be ever present as the various consumer demands are analyzed. Since all demands,

naturally, can not be met within the limited resource, some conflict will occur but should be handled through compromise and negotiation to maintain the two qualities. Specifically, most demands needing compromise will be handled through the concepts outlined in the Rio Chama Corridor Management Plan, the Rio Chama Allotment Management Plan and various State and Federal regulations.

The objectives of this management includes bringing the District's recreation opportunities into the same favorable understanding as other programs. For the Rio Chama, specifically, the effort will be aimed at acceptance of a local resource being used by an outsider group of people in a non-traditional mode. Due to the complex nature of water, the canyon and the various other human and natural resources brought to play, the education should strive to present the situation in a holistic manner, just as that is the intent for the Rio Chama Corridor Management Plan.

From an in-house perspective there must be an understanding of a different meaning for recreation. To be a viable resource it must be managed, and certainly new and different activities such as floatboating must be recognized as appropriate things to manage for in the local Forest Service office. From the purchase of recreation materials to the hiring of additional personnel for recreation management on-the-ground, there must be an acceptance of a need by local employees, just as there may be with purchasing timber marking paint or livestock water troughs.

To be an accepted resource to manage for, recreation in general, and the Rio Chama in particular, must be shown to benefit the local residents and communities. Although overall strategic planning is lacking to support the former, some ideas on the Rio Chama will support or be applicable to a dynamic strategy elsewhere. A cursory view of some of the cultural values of Hispanics is found earlier in this document; acceptance of these factors is essential to understand the strategy that will be necessary, both internally and in the local communities.

Budget

As a unique resource, not just to the Santa Fe National Forest, but to the entire Southwestern Region, the Rio Chama should continue to receive line item budget consideration. Its management and the costs thereof must not be tucked away somewhere as an obscure recreation component.

Once fully developed, annual operating costs for the Rio Chama are estimated between \$50,000 and \$75,000. This is quite a small budget for a resource of such significance. Approximately 1/3 of that budget would be for facilities maintenance--2/3 would go for

customer-contact personnel and public safety equipment.

Monitoring

The education on the opportunities available on the Rio Chama, including the floatboating, should start with internal marketing. Although many of the employees have been residents of local communities for their entire lives, they know very little about a resource some 25 miles away and for which they have job responsibility. With the local organization employees as the initial target market, once they feel comfortable with the situation, it is a pretty sure bet that the feeling and accurate information will get out to many segments of the local population via "the grapevine."

The best monitoring can be done on an informal basis with feedback from the internal market. Generally this is pretty easy to obtain and although it may not always be articulated, an observance of attitudes and interest will suffice to quantify this to a great extent. Naturally, the pace of change is slower than with the rest of society as a whole and even within the local segments there is variance. Passive monitoring, if done in a scheduled consistent manner, should identify and qualify those changes.

Steps Remaining

The following succinct list of steps remaining must be broadened and expanded to accomodate the needs of the individual program manager. Here, they are offered only as a beginning:

- 1) Expand the descriptions given here for some identifiers of the cultural values of rural Hispanic northern New Mexico.
- 2) Develop at least a cursory understanding and appreciation of those values' existence, given the demographics and culture of the local communities.
- 3) Develop a public involvement plan, whereby the local community residents (including employees) can become knowledgeable about activities such as floatboating on the Rio Chama.
- 4) Bolster decision-making by obtaining the "scientific" input of the local rural public through more formal means such as questionnaires and surveys.
- 5) Due to societal shifts, change from the outside may become even more prevalent and more rapid over the next decade. Change comes slowly in northern New Mexico, although it does come. Evaluation of this marketing process is essential, particularly as the cultural values and population mix may deviate from the forecasted trends.

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APPENDIX

A: Research - Affecting the Natural Resource

Rio Grande Basin - Major Tributaries and Dams

B: Research - Affecting the Social Climate

Vicinity Map of Rio Chama and Affected Communities

Meta-Values - Comparison of Values

Linear versus Returning Progression - Comparison of Values

C: Agency Perspective

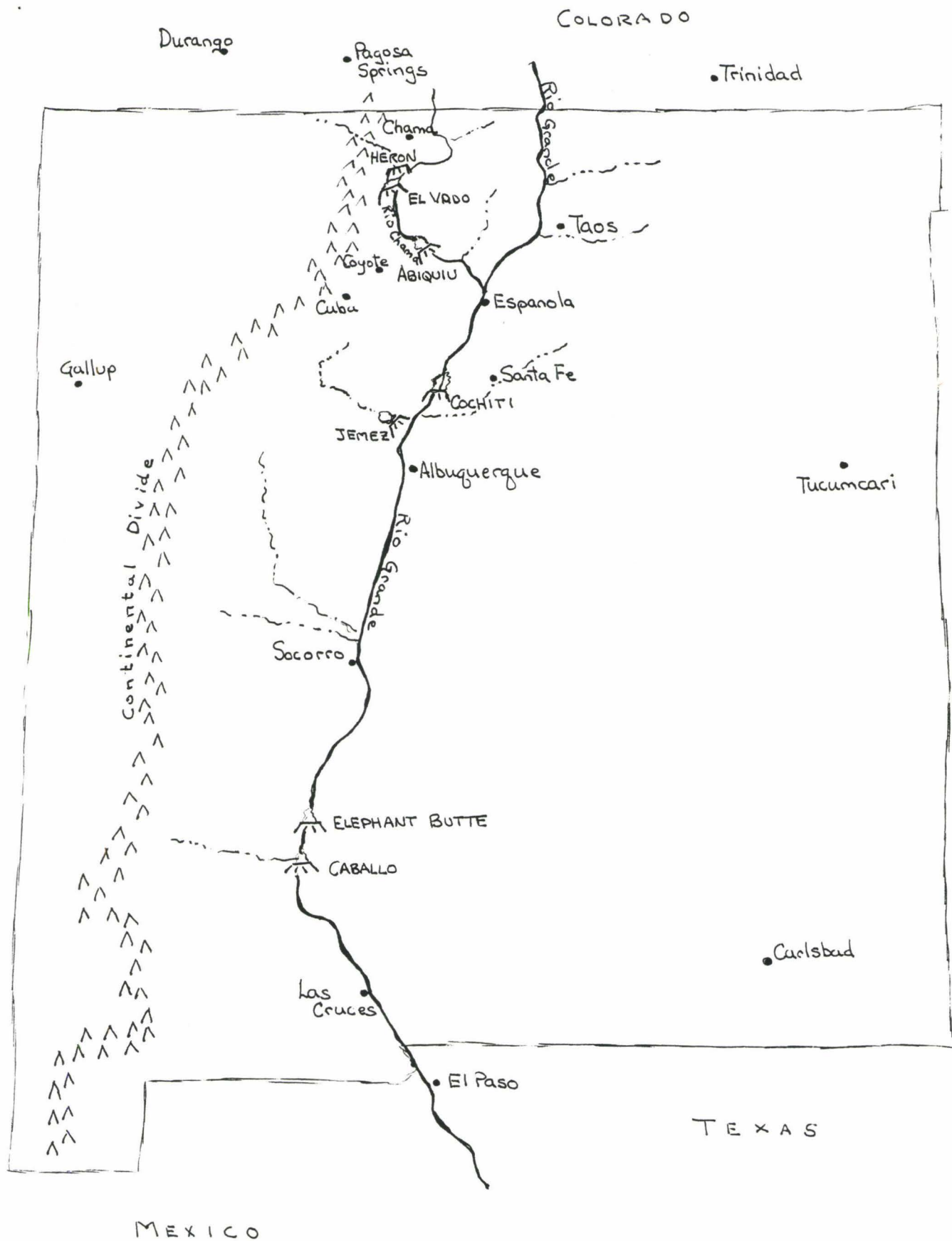
Northern New Mexico Policy Letter - March, 1972

D: Formal Sampling Technique

APPENDIX A: Research - Affecting the Natural Resource

Through the years, the Rio Chama in northern New Mexico was truly a "natural" wild river, frequently scouring out the Chama Canyon drainage in the springtime with the runoff from snowmelt. This situation changed somewhat with the construction of El Vado Dam in the 1940's by the water users (irrigators) to provide sustained water downstream. Later on, the construction of another diversion in the early 1960's, Abiquiu Dam, downstream from El Vado, was to provide additional protection from flooding of the river for communities such as Abiquiu and Espanola. Historically, the primary use of the river, especially from a local perspective, was for livestock water, in addition to serving as a conveyance channel between El Vado and Abiquiu Dams. The dams and associated reservoirs did have some recreation opportunities, but El Vado is controlled by the Bureau of Reclamation (on behalf of the Middle Rio Grande Conservancy District) and New Mexico State Parks, while Abiquiu is the responsibility of the Corps of Army Engineers. The 33 mile section of Rio Chama in between the two dams, for the most part, is within the Santa Fe National Forest, with intermingled private, State and Bureau of Land Management parcels. Many of the associated natural values of the river canyon--including cultural resources, waterfowl, riparian, fisheries, visual uniqueness and water quality--although always existing, were never quite validated from a local perspective. They have been, to a large extent, outside of the local cultural values influencing management on the Coyote District through the years.

APPENDIX A

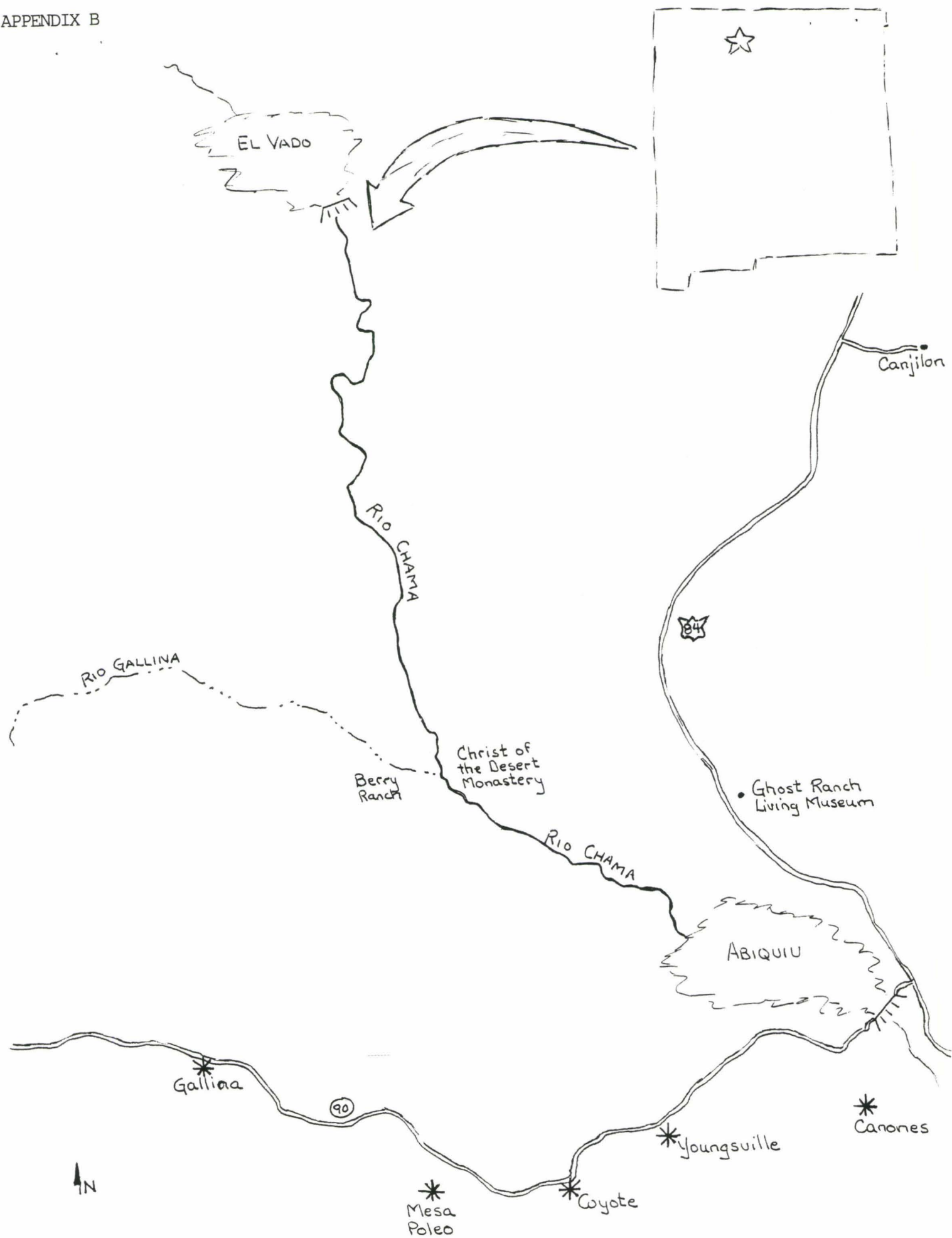


APPENDIX B: Research - Affecting the Social Climate

"Defined by a clustering of houses and outbuildings in the vicinity of a village church, the villages share a common cultural background. The people, who originally banded together for mutual defense, continue to enjoy economic, religious and social benefits from their association." (5) Each of the local communities prides itself, almost fiercely, on its independence; yet, the residents of each are closely related kin, with some folks living month to month in more than just one of the communities. These communities look old because they are. Many of the families that live in them have never had a desire to live somewhere else. As long as just about any type of a very meager subsistence would allow them to stay, they will. If economic conditions absolutely mandate that they look for a job elsewhere, many simply migrate to the towns of Espanola (population of about 10,000) or Cuba (population of about 800). Both of these larger towns are about 40 miles away and both contain significant populations of the traditional 'extended family.' The tie back to the home communities is never severed and inefficient daily commuting, and certainly returning home on weekends, may be the norm.

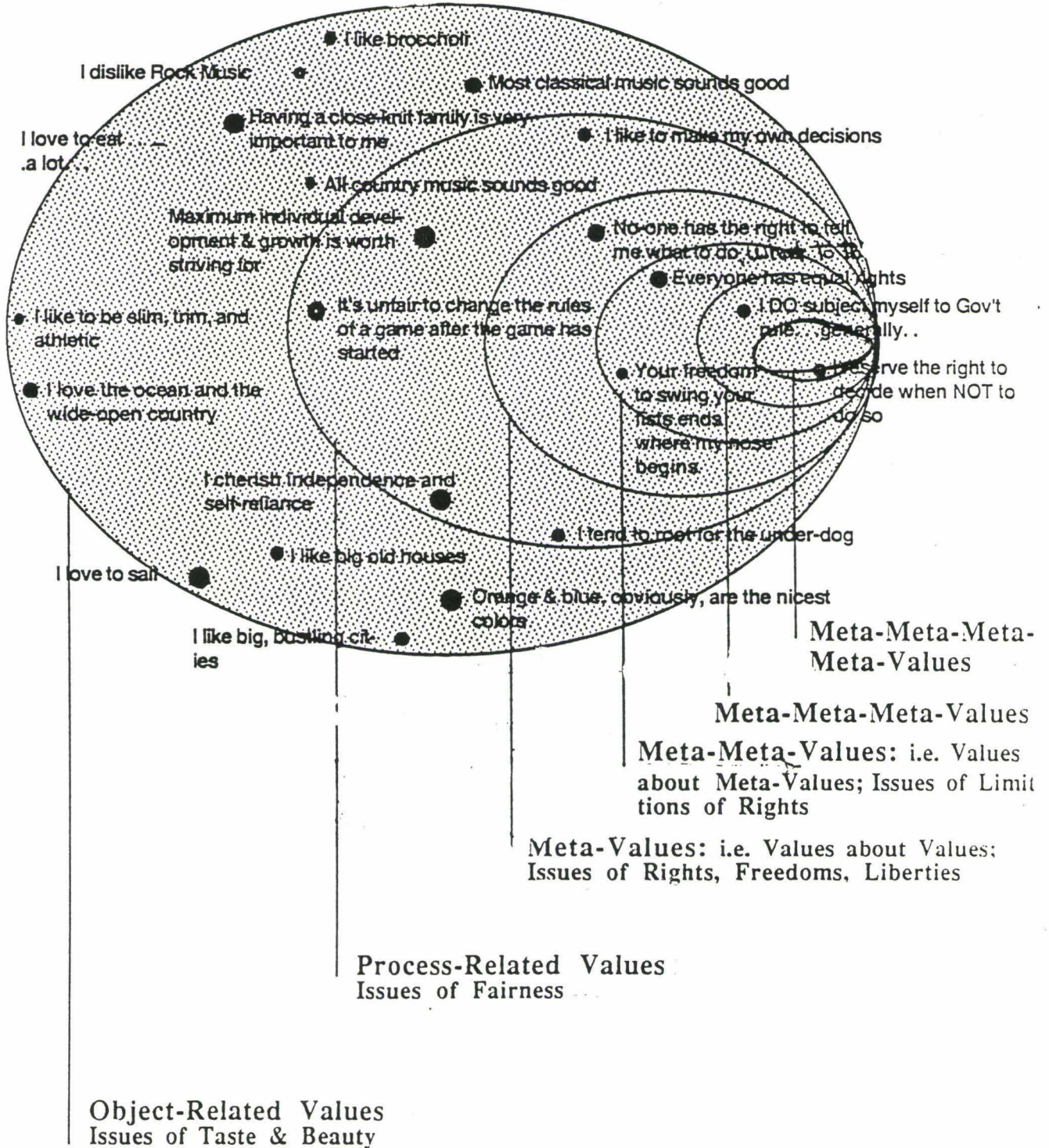
The inner feelings of the Hispanics in northern New Mexico may be due, in part, to the basic natural environment in which they were raised and the one to which they return. Some of the magic of this land has been appropriately captured in the paintings of Georgia O'Keefe, renowned artist from Abiquiu, New Mexico, just a few miles down the road. "The dramatic and elemental nature of the New Mexico landscape is too intense for some. There is little in it that is soft or yielding. Rather, people have learned to adapt to the environment. It is a place of the spirit, where the soul finds beauty in starkness and gathers strength from the forces of nature. Our relationship with the Earth is ancient, figuratively as old as the hills. It is the wellspring from which legends and cultures grow." (11)

Associated with this place called Chama Canyon is the Christ of the Desert Monastery. Founded by the Benedictine Monks back in the 1960's, this facility is viewed with considerable reverence by **many of the local residents**. Numerous individuals travel from throughout the country to celebrate Mass (particularly Easter) at **this site** of breathtaking beauty and simplicity. The natural unique characteristics of the Canyon play an active role in setting the tone for activities within it--this religious factor then becomes a component to deal with when managing the resources.



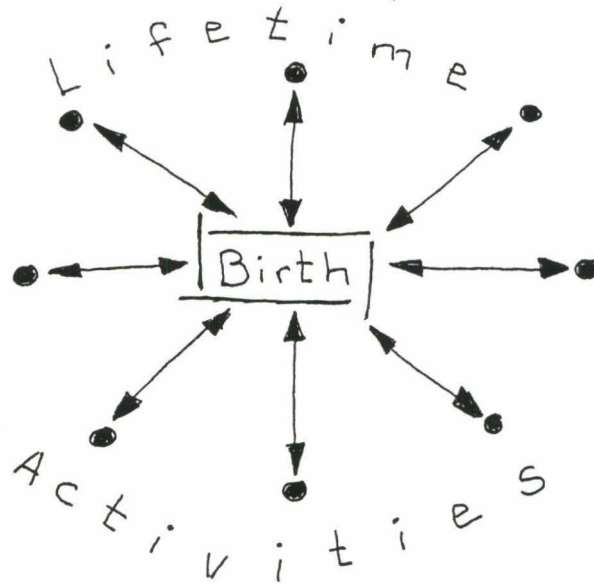
Your Value System

DEFINITION: Your Values are your Likes, Dislikes, Hopes, Dreams, Fears, Prejudices, Strong Beliefs, Etc.



The above definition and structure of value systems are not intended to displace or change other, more established, definitions of values and value systems. Rather, they are integral to the SDIC process (Systematic Development of Informed Consent), the process by which public agencies get potentially controversial projects, programs, regulations, bond issues, etc. implemented. For more information, contact: Institute for Participatory Management & Planning, Box 4068, Laramie, WY 82071 (Tel. 307 742-5941)

Hispanic Returning Progression:



Anglo Linear Progression:



Lifetime Activities

APPENDIX C: Agency Perspective

The Goals within the Management Direction of the Santa Fe National Forest, Land Management Plan, state that the Rio Chama will be managed as a component to the National Wild and Scenic Rivers System to maintain or enhance the values for which it was included. The free-flowing character of the river will be maintained while providing quality water-based recreation opportunities, wildlife habitat improvement, and other resource management, consistent with the intent of the 1968 Wild and Scenic Rivers Act.

All of the Forest Service undertakings in northern New Mexico directly affect a local rural segment of the general public. For these undertakings to be successful and responsive into the future, their planning must reflect consideration of values held by that local rural segment. This idea is not new. As espoused by the following northern New Mexico Policy letter of 1972, the Forest Service must reflect the values of northern New Mexico in all of its management actions.

Regionally, this gives credence to the fact that the Forest Service in northern New Mexico is "held hostage" by the local northern New Mexico residents--that, in affect, is true as far as the need for involvement prior to management action. It is also true throughout much of the National Forest System whenever there is a special interest group to be dealt with.

UNITED STATES DEPARTMENT OF AGRICULTURE
FOREST SERVICE

Santa Fe National Forest



REPLY TO: 1030 Objectives & Policy

August 28, 1979

SUBJECT: Northern New Mexico Policy



TO: All District Rangers & S.O. Staff


In view of the fact that we have some personnel that have come on board since 1972 and some of us that are rusty on the policy formulated for northern New Mexico, I am enclosing a copy of the policy formulated by Regional Forester Hurst.

This policy is as good today as it was when issued. The most important part of the policy on the Santa Fe National Forest is a true concern for the people living in and adjacent to the Forest. We must be considerate of their needs and concerns as we go about our business. An important part of this concern is the speed with which we implement change. We must always allow time for adjustment by the people affected.

We need to emphasize the continuation of the family ranch livestock grazing aspect of Forest grazing permits. I do not generally approve of grazing livestock on National Forest range that come from out of state on a buy-back arrangement.

We need to encourage local utilization of wood products for fuelwood, posts, and vigas. This must be done in line with sustained yield principles. Many opportunities are available for utilization of wood through thinning, slash disposal, and Forest fuel cleanup programs. We will be getting out some more detailed information on this. Here again we must concentrate on our local populations for the utilization of these opportunities.

The Forest supplements to the Directives System has been developed to include all facets of the Northern New Mexico Policy and we should each be familiar with these green pages.



JAMES L. PERRY
Forest Supervisor

Enclosure

Albuquerque New Mexico

FILE 101-87101
INFO
ACTION
March 6, 1972
ROUTED TO:
Forest Land
F. S. S.
AD.
T.
C.
U.S. DEPT. OF AGRICULTURE
FOREST SERVICE
WASHINGTON, D.C.

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While the policy is philosophical in many respects, it does involve certain changes in regulations and procedures. Some of these have been made to the extent this can be done under law and in harmony with the perpetuation of the land and its resources. Its philosophical aspects are extremely important, however, and may be the most profound element of the policy statement.

A Southwestern Region Policy on Managing National Forest Lands in the Northern Part of New Mexico is given below. I urge you to become intimately familiar with this policy and retain it in your open file for ready reference.

Southwestern Policy on Managing National Forest Lands in the Northern Part of New Mexico

One of the great challenges facing the Forest Service in the Southwest is to provide a means by which resources of National Forests and the Forest Service as an organization can contribute most effectively to many of the economic and social needs of the people of Northern New Mexico.

Inhabitants of the area, measured by standards in other portions of the Region, are below average in income.

Resources of the area, in terms of commercial products, are scarce and they do not provide adequately for the people.

Most of the inhabitants are long-time residents. Pueblo Indians, of which there are at least 19 distinct tribes, have their roots deep in antiquity. Their pueblos were in place, many in the exact spot where they now exist, when Coronado penetrated the area in 1540. Spanish American, the dominant, culture stems from the Coronado expedition and those who later followed him. These native people love the area and the rural environment it provides. They intend to stay.

Rural people in Northern New Mexico, both the Indians and Spanish Americans, live close to the land. It is a part of them--a part of their heritage and culture. To many inhabitants of this area, the land supplies a substantial portion of their living regardless of the economic level involved. Spanish is spoken throughout the area, and local rural people more often than not converse with each other in Spanish. Indian pueblo inhabitants have their own dialects, and these are used within the tribal community.

The Forest Service becomes inextricably involved because of the large land area administered by this organization in Northern New Mexico. Many local people live within and adjacent to these public lands. Their economic well being is often tied closely to resources of the National Forests and the manner in which they are utilized. The fact that 22 percent of two northern National Forests, the Carson and Santa Fe, were at one time grant lands emphasizes the close ties local people have to the land. In the minds of many, rightful owners were unjustly deprived of these properties. To some degree or another, unrest and discontent of local native people over their lot in life have been prevalent since 1848 when the United States gained control of the area. This has manifested itself in periodic uprisings. Some have been violent in nature. Others, less spectacular but perhaps more effective, include thrusts made by local people through civil rights organizations, both National and local. Efforts by native people to gain recognition and consideration can be expected. The Spanish Americans are being encouraged to make their feelings known to the rest of America, and they are doing this in many ways. Since many of their objectives are tied to landownership and use, National Forests will continue to be a prime target until the local people are convinced it is in their best interest to live in harmony with public ownership of much of the area.

The Forest Service can and must continue to be a viable, helpful, and effective arm of Government in Northern New Mexico. To continue such a role during the years ahead when there will be pronounced economic and social changes, philosophies and policies of the organization must be adjusted as required to meet the challenge of the time. First, the uniqueness and value of Spanish American and Indian cultures in the Southwest must be recognized and efforts of the Forest Service must be directed toward their preservation. These cultures should be considered "resources" in much the same sense as Wilderness is considered a resource with Forest Service programs and plans made compatible with their future well-being and continuance.

Second, the attitudes of people in the Forest Service, especially those who work in the Southwest, must be attuned to the land and its people and to the unique values involved. Forest Service employees at all levels of the organization must have a burning desire to perpetuate these unique values. An attitude which embodies this philosophy will become a part of every employee's training.

Third, Forest Service objectives and policies must be altered to the extent possible to recognize and be responsive to the culture and peoples.

Recently some adjustments in National Forest administration have been made in an effort to make resources of the National Forests more responsive to needs of local people. Other opportunities are recognized. Many require legislative action or major changes in Department or Service-wide policy to effect. Contracting requirements, personnel ceilings, and traditional philosophies of management and organization need adjustment. For example, Northern New Mexico contains many people who need work. The people love the forests and rangelands and enjoy working in them. Large contracts are not generally compatible with their needs. Types of jobs that provide work for local people are desirable and more of these would be helpful.

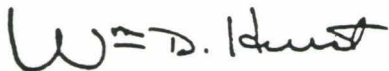
In livestock management, small permits are desirable. Adjustments in some traditional concepts and policies in range management need revision to best serve local people and the resource. Many of these have recently been made. More are needed.

Likewise, availability of dead wood; small-diameter trees for poles, posts, and vigas; and relaxation in advertisement policies will make the timber resource more valuable to the local society. Here again, progress has been made. More can be done.

A number of Indian ceremonial areas and religious shrines are located on National Forests. These locations will be recognized and the need of the Indians incorporated into the multiple use planning system.

Other opportunities have been identified. Most important is the attitude of Forest Service people toward the uniqueness of Northern New Mexico. To make National Forests contribute most effectively to people of Northern New Mexico, their culture, both Indian and Spanish American, and their traditions must be recognized and treated as special and unique resources. If these unique resources are recognized, they become an asset to the National Forest System. We are determined to make the Forest Service a viable, helpful and productive force in maintaining and improving the many positive values inherent in the Southwest and its people.

The Forest Service has an opportunity to become an essential and highly respected influence in Northern New Mexico if it but arises to the challenge. On the other hand, there is no middle ground. Failure to meet the challenge will mean conflict, frustrations, and a loss of prestige that will adversely affect the entire Forest Service and Department of Agriculture. Our course is clear. It should be pursued with vigor and determination.



WM. D. HURST
Regional Forester

APPENDIX D: Formal Sampling Technique

A more formal technique may be used to obtain a scientific-based sample of the local rural residents' values. This may take the form of a questionnaire or interview, either in person or over the telephone. Due to the inherent language barrier and difficulty in reaching many of these people in their homes, however, the mailed questionnaire may hold the best promise. "Two guidelines may lead to success: a) the questionnaire should have the ability to be evaluated as a survey, with specific questions, rather than a representation of someone's opinion, and b) if a survey questionnaire is not used, perhaps a series of simple direct questions may yield the most information." (3)

Although local public schools may be the easiest place to administer a questionnaire (survey), they are not reliable indicators since not everyone in the community has school age children. A house to house survey may provide the most accurate information, although it is also the most expensive and time-consuming and may be more subject to the language barrier. There also appears to be some differences in the meta-values from one age group to another, in addition to an overall tendency for male responses in this male-dominated culture. "If a formal survey is deemed necessary, one option is the Rokeach Value Survey by Milton Rokeach. In this survey there are two lists of 18 values each. The respondents rank the values on each list on the basis of how important each one is as a guiding principle in their life. One list consists of terminal values, or values that relate to what one wants out of life. The other list consists of instrumental values, or values that relate to ways of behaving in the world. The relative ordering of the values by the respondents depends on each individual's own internal value system." (3)